

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 28.

NEW-HAVEN, DECEMBER 9, 1820.

Vol. V.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

ELEVENTH ANNUAL REPORT.

MISSION IN THE ISLAND OF CEYLON.

(Continued from page 421.)

It was a painful circumstance to Mr. and Mrs. Woodward, to be left behind; and before the Dick had got far down the river, Mrs. Woodward felt herself so much better, that, after advising with her physician, they made arrangements for attempting to overtake the ship. But just at the time, their infant was seized with severe illness, the attempt was relinquished. In the fore part of December, they embarked in a brig bound, as was the Dick, to Trincomalee, and Columbo.

The only communication, which has been received from these young brethren, since their leaving Calcutta, is contained in a letter from Messrs. Winslow and Spaulding, dated Columbo, Feb. 2d.

After mentioning here some circumstances, which unavoidably lengthened their stay at Columbo, and stating, that they were to go thence to Jaffna in company with that very valuable friend of our mission, J. N. Mooyart, Esq. they proceed to say:

In a postscript, bearing date Dec. 23d, the brethren in Jaffna express their feelings as follows:—

"As cold water to a thirsty soul, so is good news from a far country. On the first Monday in the month, (a joyful day to missionaries,) we went to Nellore, to unite with our missionary brethren in the observance of the monthly prayer meeting. On our arrival at the mission house in that place, we found a letter containing the joyful intelligence, that our American missionaries and their wives, destined to Ceylon, had arrived at Calcutta. In regard to some of the important petitions which we were about to offer at the prayer meeting, we could testify to the truth of God's gra-

cious promise, "And it shall come to pass, that before they call I will answer, and while they were yet speaking, I will hear." The contents of the proceeding letter will give you a better idea of our feelings on this occasion, than any particular description of them. You can readily imagine, in some degree, what effect this intelligence must have had upon our minds, as we entered upon the pleasing solemnities of the day.

"In the midst of our services, yea "while we were yet speaking," we were interrupted by the receipt of a letter from a kind Wesleyan brother at Trincomalee, informing us that three of our brethren and sisters had arrived at that place, and that he was making arrangements for some of them to come to Jaffna by land. This information gave a fresh impulse to our feelings, which were already highly excited. Our missionary brethren present were partakers of our joy, and could unite in rendering thanksgiving to God, both on our account, and on account of the missionary cause in this district.

"Though it was the intention of our brethren to come from Trincomalee to Jaffna by land, they found it to be impracticable. Proper conveyances could be obtained only for two persons.

"Brother and sister Scudder arrived at Tillipally the 17th instant, to our great joy and comfort. They were the bearers of large packages of letters, which made us quite ashamed of the suspicions we had indulged, that our American friends had forgotten us. We are sorry to say, that a number of letters, referred to in those we have now received, have not reached us; and we fear they are lost. We hope our friends will consider, that the possibility of some of their letters being lost, is no small reason, which should induce them to write to us *more frequently*."

A private letter dated in Feb. states, that Dr. Scudder arrived at the station

on the 17th of Dec. Mr. Woodward early in January, and Messrs. Winslow and Spaulding just before the date of the letter.

It is gratifying to your Committee to state, that in all the places visited by Messrs. Winslow and Spaulding, at Trincomalee, at Galle, and at Columbo, they found an unanimous sentiment of high and affectionate esteem and admiration of our missionaries in Jaffna, as most laborious, and faithful and devoted men; and which cannot be stated without strong and mingled feelings, a general and deep impression, that by their increasing efforts, their constant self-denial, their readiness to spend, and be spent, in the service, they were fast wearing themselves out;—and that it would be much for the honour of American Christians to afford them a more liberal patronage and more ample aid.

It will be recollected, that, (as was mentioned in the Report of 1818,) soon after our missionaries in Ceylon first entered upon their work, they felt and expressed a strong desire to be furnished, as speedily as possible with a printing establishment, and means for putting it into vigorous operation. The reasons for such a measure, appeared to be solid and urgent, and your Committee charged themselves with the care of answering the request. It was hoped, that a printer would go out with the missionaries, who went a year ago; but that hope was disappointed. A printing press, however, a donation from a most liberal friend to this Board, and to its objects, having been previously sent by the way of Calcutta, a fount of types for English printing, and a supply of paper were added. Types for the Tamul, the native language of the principal population of that part of Ceylon, and of the neighbouring districts of the continent, have been obtained from Calcutta. And your Committee have since had the satisfaction to send out a printer.

Mr. James Garrett, a young man belonging to Utica, N. Y. offered himself for the service, with very ample testimonials, as to his abilities and disposition and habits—his moral and Christian character—and his qualifications

for taking charge of a printing establishment; and while he was in Boston, waiting for his passage, he established himself in the affectionate confidence of the Committee. On the 6th of April, he embarked in a vessel bound to Pondicherry. From that place, it is but a short distance to the seat of the mission; at which, it is hoped, he has ere this time arrived.

It was on the 2d of March, 1816, that Messrs. Richards, Meigs and Poor, with their wives, and the dearly remembered Mr. Warren, arrived at Columbo in Ceylon, and it was not until the first of the following October, now four years ago, that they had all reached Jaffna, the northern district of the island, where the mission was to be established.

Mr. Warren's course was short and bright, and its termination full of immortality. The life of Mr. Richards, so precious in the estimation of all the friends of missions, it has pleased a gracious Providence to lengthen out, beyond our utmost hopes, and to render, in no small degree, consolatory and helpful to his brethren, under the pressure of multiplied labours and cares and afflictions. It was about sixteen months ago, that Mr. Poor began to be affected with pectoral weakness, and with slight raising of blood. For a considerable time, he was unable to attend to his accustomed labours; and there were serious apprehensions, that he was soon to follow Mr. Warren. But the latest accounts give reason for hope. Of the impaired health of Mr. Meigs, our first intelligence was what is contained in the extract just given of the letter from Columbo.

In a second postscript, dated Jan. 10, 1820, the brethren at the station write:—

“The afflicting hand of our God is still upon us. We are grieved, that we have occasion to say that about a month ago brother Meigs was visited with a heavy cold and cough. About a week since his complaints became somewhat alarming. He has had a severe affection of the lungs. But from his present state, we have good reason to hope, that the seasonable and energetic means,

which have been used, will be made effectual to his restoration to health. The health of brethren Richards and Poor is the same, as it has been for months past. There be any alteration, we think it is for the better. We have much reason for thanksgiving that brother Scudder arrived at the time he did."

As the Lord has been gracious; so prayer will continue to be made without ceasing, that he will still be gracious, and spare lives so inestimably valuable.

If all who have lately been sent out, have duly arrived, and no breach has been made, of which intelligence has not been received, our Ceylon mission now consists of six ordained missionaries, a physician preparing also for ordination, their wives, and a printer. It occupies two principal stations, Tillipally, and Batticotta, and has specially assigned to it six large parishes, with ancient buildings and lands, devoted to religious use, and containing a dense pagan population. It is advantageously situated for communication with the different parts of the island, and with a populous province of Southern India, and for extensive and efficient operations; and it has enjoyed, in no slight degree, the confidence of the people and of the government.

Here, of course, as well as at Bombay, the missionaries are under the necessity of devoting labour and time to the acquisition of a language, having very little affinity with any language, in which they were previously acquainted. But it was not necessary for them to undertake the *translating of Scriptures*; as a good translation of the native Tamul had long before been made.

IN PREACHING the missionaries have been constant and laborious; and their advantages for collecting regular congregations, or assemblies of hearers, are much better than are enjoyed by their brethren at Bombay, though they do not in the course of a year, address by any means so great a multitude of immortal beings.

During the three years, from the time of their arrival to the 15th of Nov. last, the date of our latest accounts direct

from the mission, they, afflicted and weakened as they were, had established fifteen schools: nine in connexion with Tillipally, and six with Batticotta. The total number of regular pupils was reckoned about 700, at the last date.

Besides these common free schools, there are at each station, a boarding school, consisting of youths, taken under the especial and parental care of the missionaries, supported by the bounty of benevolent societies and individuals in this country, and bearing names selected by the respective donors. Of these there were, at the time now specified, 48 males and 9 females.

The accounts of the schools generally, and of the boarding schools in particular, are exceedingly interesting and encouraging. In all the schools, with the common branches of instruction, Scripture Tracts are read and the principles of Christianity are taught. The pupils in general make good progress in their studies.

These impressive and affecting representations will not have done in vain. As, since the writing of this letter, the mission has received a large augmentation, it will be able to take under its care a proportionably large number of general schools, and of youths in their families or boarding schools.

Not only have these missionaries been thus encouraged by the facilities given to their operations, and the general success which has attended them; but they have also been favoured with more special tokens of the divine presence and manifestations of divine grace. Mention has been made, in preceding Reports, of several individuals, who appeared to be subjects of abiding religious impressions. Of two, Supyen and Francis Maleappa, more particular accounts have been given. With respect to Supyen no later intelligence has been received. Maleappa, who had been a valuable helper at Tillipally, and was afterwards, in connexion with that station, placed as a schoolmaster and catechist at Mallagum;—who was strongly attached to the mission, and was expected to abide as a permanent assistant, felt it his duty, about sixteen months

ago, to leave the mission for the purpose of accompanying his aged and infirm father to Columbo; and his return was considered as uncertain.

Very interesting accounts have since been given of other individuals.

In a letter ten days later, Mr. Meigs says:

The letter here referred to has been given to the public, and has probably been read by the members of the Board. It speaks much for the praise of divine grace, and much for hope respecting this interesting young man and his future usefulness.

(To be continued.)

LATEST MISSIONARY INTELLIGENCE.

Extracted from London Publications for the month of October received at the Office of the Religious Intelligencer.

SOUTH AFRICAN MISSIONS.

VINDICATION OF THE SOUTH AFRICAN MISSIONS, FROM THE CENSORIOUS REMARKS OF THE QUARTERLY REVIEW.

Extract of a Letter from Mr. P.—, in answer to an attack on the Missionary stations in South Africa, particularly PACALT'S-DORP, inserted in the Quarterly Review for November, 1819.

A commission was appointed by Government a short time since, to visit the Missionary stations, and I have been told by Mr. Neethling, one of the commissioners, that he never saw a more gratifying spectacle of industry and civilization than was exhibited at that station, (*Pacalt's-dorp*) where the missionary has been represented as a fanatic, and as teaching the people 'nothing but whimpering, whining, groaning, and idleness.'

After having seen the Review containing this article, which was put into my hands, in the house of my friend, Gordon Forbes, Esq. of Calcutta, I had occasion to call in the course of the morning at the Colonial Office.

In conversation with Colonel Bird, the Colonial Secretary, I asked the Colonel whether he had seen the article in question, and what he thought of the at-

tack upon *Pacalt's-dorp*. The secretary, without the smallest hesitation, expressed his unqualified disapprobation of the obnoxious passage.

I never saw, in any place (said he,) more industry than at *Pacalt's dorp*; the men were all at work; I saw no appearance of idleness; the women were busy; the gardens were laid out in the most regular order, and full of vegetable and other produce; the houses were regular, clean, and neat; and, in short, in my whole journey into the interior, neither at *Gnadenthal* nor any where else, did I see any thing that delighted me so much as the missionary station at *Pacalt's dorp*. I am happy to inform you, that I have the authority of the Colonial Secretary, to use his name in connexion with this statement.

To this testimony, adduced in favour of *Pacalt's-dorp*, I am authorized to add that of Sir Jahleel Brenton, His Majesty's Commissioner in this Colony. Sir Jahleel visited that station some time ago, in his way to the *Knysna*, and he assured me that he saw it with the highest satisfaction, and that the success of Mr. *Pacalt* produced in his mind unmingled respect and admiration for the man, who had, by his unaided exertions, produced in so short a time, such a change upon the place and people.

While Sir Jahleel was admiring the gardens and houses, the worthy Landdrost Van Kerval observed to him, that when Mr. *Pacalt* came to that place a few years ago, the ground was as bare as the back of his hand, and that the people were as uncultivated as the ground upon which they resided.

INDIA.

MADRAS TRACT SOCIETY.

From the First Annual Report of this Association, it appears that they received from London 3618 Tracts in the course of the year; English, French, Portuguese, Danish, and German, most of which had been circulated; and that they had printed four Tracts in the *Tamul* and *Teloogos* languages, No. 1. entitled 'Salvation;' No. 2. 'The Treasure;' No. 3, 'The Fear of God;' and

No 4, 'The New Birth'—in all 14,105 in number. A Tract on 'The Ten Commandments,' and others, were in contemplation.

These Tracts have been circulated, not only in Madras, but in Pondicherry, Cuddalore, Tranquebar, Jaffna, Palamcottah, Tanjore, Trichinopoly, Seringapatam, Vellore, &c. &c. The committee have reason to believe that they had produced good effects.

'If we look,' say they, 'to the Hindoo inhabitants, though we cannot, as yet, report instances of actual conversion from their gross darkness to the full light of the Gospel, yet the Society has reason to be exceedingly happy if, by their labours in common with other instruments in the hand of God, the gross darkness begins to soften into the morning twilight. Such a favourable change is presumed to exist. Proofs of it are the great desire with which many have received the Tracts, and with which they have come to several members of your committee to enquire about Christianity; the more frequent enquiry after the *Scriptures*, to which the Tracts have directed the people; the discussions which the Tracts have occasioned amongst them about religion; and, lastly, the testimonies which the natives themselves have given of the good effects of the Tracts.'

Ah! if you had witnessed the pressing solicitations of crowds of people for the Tracts—if you had heard their confessions that they had never before thought of God and the salvation of their souls, but that now that, excited by the Tracts, they would do so; and that their idols and worship had been useless—if you had heard one say, 'Sir give me a little book that my son may read to me about divine things;' and another 'Sir, give me such a tract, for my son is a bad boy, but I know that if he reads these things he will become a good boy,'—if you had witnessed the tears which flowed from the eyes of a person deeply affected by what he had read,—you would, with us, have blessed the hour in which this Society was formed, and praised God who put it into our hearts to establish it.'

The subscriptions and donations received in the year amounted to 882 rupees—upwards of £110.

SOUTH SEA ISLANDS.

Mr. Barff, one of the missionaries in Otaheite, informed a person now in London, who called there, of a very peculiar event.

Two idolatrous priests, who, when the general change from idolatry took place, refused to concur in it, and determined to continue in their former practices, were afflicted in a very remarkable manner. A short time after, these men went to repair one of the places of idolatrous worship; one of them was struck blind in the very act—and the other, shortly after was struck with a paralytic affection! Both these men now live together in the same house, and all the natives think it a judgment sent from God upon them.

MEDITERRANEAN.

IONIAN BIBLE SOCIETY.

Increase of Auxiliaries.

Auxiliary Societies have been formed in the Islands of Ithaca and Paxos; and there is reason to hope that others will be established in the remainder of the Islands of the Archipelago, as well as on the neighbouring continent.

CHURCH MISSIONARY SOCIETY.

Proceedings of Rev. James Connor.

We have already made some extracts from Mr. Connor's proceedings in the East. Our Readers will now accompany him to the Holy City. The measures which he has been enabled to adopt for the circulation of the Holy Scriptures at Jerusalem and throughout Syria, will be remarked with thankfulness; while his communications on the state of the people, will shew that the Light of the Divine Word is that blessing of Heaven of which they stand most in need.

From the Convent of San Salvador at Jerusalem, where Mr. Connor took up his abode, he gives, under the date of March 21st and April 11th, the following particulars of his journey to the Holy City, and of his proceedings there:—

Population of Nazareth.

My last Letter detailed to you my operations between Cyprus and Nazareth.

I arrived in this latter place on Fri-

day, the 25th of February, and remained there till the following Monday; having visited, in the interval, all the Holy Places shewn there, and the summit of Mount Tabor, two hours and a half distant from Nazareth. The number of the inhabitants of Nazareth is about 3000. Of these about 500 are Turks, and the remainder are Schismatic Greeks, Latins, Greek Catholics, and Maronites. I have placed them here according to their rank in number.

The Guardian of the Latin Convent, where I lodged, told me, that the Turks and Christians of the neighbouring Village of Cana of Galilee cherish a singular notion, in consequence of the miracle once performed there. They commonly suppose, that, by drinking copiously of the waters of the place, intoxication is produced.

Napolose.

On Monday the 28th of February, we set out for Napolose. After passing the fine plain of Esdraclon, we arrived at the village of Gennin, situated at its extremity. We passed the night there in a miserable hovel, with two Christian Druses, who had come from their mountains to buy cotton: they observed Lent very strictly.

The next morning we started with the dawn. The path led us, at first, through a narrow stony valley. We had not proceeded far before we were met by an Arab, who cautioned us against advancing, as a company of robbers were lying in wait on the hill side, a little beyond us: we immediately turned, and took another road. We passed to-day through some fine country; and arrived, about three in the afternoon, at Napolose, the ancient Sychem, beautifully situated at the foot of lofty hills, embosomed in trees, and surrounded with gardens. We were not permitted to advance into the town till we had seen the Governor, who, after a conversation of two or three minutes, dismissed us. We took up our lodging in the house of a Greek Christian.

In Napolose there are about 100 Christians, all Greek Schismatics. They have one Church, and two Priests. The

Jews there amount to about fifteen individuals.

Account of Samaritans in Napolose.

I immediately made inquiry about the Samaritans. My host stepped out, and fetched their Priest: he sat with me some time: his name is Shalmor ben Tabiah: he is a native of Napolose, and is about forty years of age.

There are about forty Samaritans in Napolose. They have but one Synagogue in the town, where they have service every Saturday. Four times a year they go, in solemn procession, to the old Synagogue on Mount Gerizim; and, on these occasions, they go up before sun-rise, and read the Law till noon. On one of these days they kill six or seven rams. The Samaritans have one School in Napolose, where their language is taught. The head of the sect resides in Paris.

I accompanied the priest to his house, and sat a long time with him. There were several Jews present; they seem to live on friendly terms with the Samaritans here. The Priest shewed me part of the first volume of the English Polyglot, mentioned by Maundrell: it consisted of about a dozen tattered leaves. He shewed me also a Manuscript Samaritan Pentateuch, with an Arabic Version at its side: this Version, however, is not used in their Synagogue. He afterward took me to see the Synagogue, making me first take off my shoes: it is a small gloomy building. I observed a number of copies of the Samaritan Pentateuch, carefully enveloped in linen, and laid on a shelf in the Synagogue. Expressing a wish to see the Ancient Manuscript, said by the Samaritans to be 3500 years old, the Priest paused and hesitated for some time. I pressed him. Having laid aside his upper garments, he at length entered the Sanctuary, and produced the venerated Manuscript. It is well written on vellum, in the Samaritan Character, and is preserved in a tin roller: it bears the marks of age, and is rather tattered. The Priest would not permit me, nor any one present, to touch it. He was very inquisitive about the Samaritans, who he had heard were

in England. As it is probable that I shall revisit Napolose, on my way from Jerusalem to Damascus, I hope to have the opportunity of collecting more information from him.

Jaffa.

The next morning we started for Jaffa; and, after having traversed a plain, consisting of cultivated land and blooming pastures, we entered Jaffa about noon, and proceeded, through its crowded Bazaars, to the house of our Consul, Signor Damiani. He received me in a very friendly manner and I lodged with him during my stay at Jaffa. He will do what he can to promote the objects of the Bible Society in Jaffa and its neighbourhood; and, through his hands, the Scriptures will regularly pass into Jerusalem.

Channel for the Scriptures, between Malta and Jerusalem, opened.

I had been obliged hitherto, in Syria, to refer our Consuls and others to Signor Vondiziano, our Consul in Cyprus, on account of the frequent and easy communication between their posts and his: but I found it otherwise in Jaffa; and was happy in being able to open, at least, a correspondence between Palestine and Malta, through Alexandria. Vessels from Egypt are continually arriving in the Port of Jaffa, and vessels from Malta in that of Alexandria; so that the communication between Malta and Jerusalem may be carried on briskly and easily. I wrote on this subject, from Jaffa, to Mr. Lee, of Alexandria, and to Mr. Jowett.

All the books which Mr. Burckhardt sold or distributed in Jaffa, were collected and burnt by some of the Priests, who threatened with excommunication those who secreted them.

The population of Jaffa consists of about 3000 Turks, 400 Greek Schismatics, 100 Latins, and 30 Armenians. There are no Jews here.

Rama.

On Saturday, March the 4th, we set out for Rama, the ancient Arimathea. We remained there till Monday, lodging in the Latin Convent. The inhabitants

of Rama amount to 7000. The only Christian School in the place is that belonging to the Greeks.

Arrival at Jerusalem.

On Monday Morning we proceeded toward Jerusalem. After passing over a cultivated plain, we entered a broad valley; at the end of which, turning to the right, we rode along a stony path in a narrow glen, amidst the mountains of Judea. The mountains that bound this glen are, in general, uncultivated and rocky, but beautifully tufted with underwood. On issuing from this glen, the road carried us over a fatiguing succession of stony hills and valleys; the country, as we approached Jerusalem, become more and more desolate, till it terminated in a rugged desert of rock, which scarcely admitted the growth of a few blades of grass. About four o'clock we came in sight of the Holy City: its first appearance, when approached from Jaffa, is that of a neat little walled town, seated on a gentle eminence. Outside the gate was a band of Pilgrims, amusing themselves with throwing stones. We entered the city, and proceeded, through a few narrow and winding streets, to the Latin Convent of San Salvador, where we took up our abode.

Measures adopted for securing the Sale of the Scriptures in the Patriarchate of Jerusalem.

The Archbishop of Cyprus having given me an Introductory Letter to Procopius, the chief agent of the Patriarch of Jerusalem, I waited on him, at the Greek Convent, two or three days after my arrival. He received me in the most friendly manner. He expressed his warmest approbation of the plan and objects of the Bible Society; and acceded immediately to my proposal, of leaving a considerable portion of the Scriptures which I had brought with me, in his hands, for sale or distribution among the Pilgrims and others.

Procopius is a man of talents and of extensive attainments, particularly in languages. His character, as chief Agent of the Patriarchate, places him high, in point of power and influence. And,

when we consider, that the majority of the Pilgrims, who visit Jerusalem, are Greeks, and that there are about 20,000 Christians subject to its Patriarch, we may hope that Procopius, from the hearty good-will which he manifests, will be the instrument of effecting much, in accomplishing the object of the Bible Society in these parts.

Obstacles to the Establishment of a Bible Society at Jerusalem.

The dissensions which unhappily subsist among the different bodies of Christians in Jerusalem, oppose an insuperable obstacle to the establishment there, at present of any efficient Institution for the circulation of the Scriptures.

Of that City, whose very name is "Peace," and whose peaceful state should be the figure of the Church's unity on earth and of its rest in heaven (see Psalm cxxii)—of that City the Christian Traveller is compelled to say—

If there be a spot in the world, where the spirit of religious contention burns with greater fury than in another, that spot is Jerusalem!

The occupation of the Holy Places is the great object of contention. Here are in the hands of the Turks, by whom the right of occupation is sold to the highest bidder. The Greeks and Armenians are friendly to the diffusion of the Scriptures; nor do the Latins seem hostile to the circulation of their Authorised Versions. When, therefore, the real value of the Holy Places comes to be understood by the contending parties, through the increase of Divine Light in these regions, they may be led to worship in them in peace and harmony, and to unite together for the purpose of making known to all men the Word of Salvation.

Under existing circumstances, therefore, Mr. Connor says—

The best plan will be, that Procopius should be the general Depository of the Scriptures here, in Romaic, Arabic, Russian, Bulgarian, Wallachian, Armenian, and Turkish in Greek and Armenian Characters for the Christians of Anatolia. He undertakes to see them offered for sale; and is also willing to distribute, among the Pilgrims and others, Greek and Arabic Religious and Bible Society Tracts.

Armenian Patriarch at Jerusalem.

A few days after my arrival, I visited the Armenian Patriarch; and conversed with him on the Bible Society, and on the object of my visit to Jerusalem.

Both pleased him; and he immediately requested me to send him sixty-six of the Armenian Testaments which I had brought with me. He gave me four piastres a-piece for them. He took them, he said, to present to his friends. He would give me no encouragement, however, to sell them openly. Before he will permit the public sale of them, he must have authoritative proof that the Edition is sanctioned at Constantinople. This I will procure for him, when they return thither.

Syrians, Copts, Abyssinians, and Jews, at Jerusalem.

I have visited more than once, the Convents of the Syrians, Copts, and Abyssinians.

The Syrians (who are Nestorians from Mesopotamia) were pleased with the Syriac Testaments, and told me that they would go off rapidly in Dirarbkir and other places. I made a present of one of these Testaments to their Church Library, and gave a couple to two of their Priests, who were on the point of returning to Merdin. The number of Syrians in Jerusalem is about fifteen.

The Abyssinians reside in the same Coovent with the Copts. Their Chief Priest informed me, that there are, in all, about twenty Abyssinians in Jerusalem. Most of them have been settled here some time: they came hither originally as Pilgrims, and were obliged to remain in Jerusalem for want of means to carry them back to their own country. The Abyssinian Pilgrims are rare. Sometimes years elapse, and not one appears. This year one has arrived. He is from Gondar, and knows Mr. Pearce well. During my conversation with the Priest, we sat in an arched excavation in the wall of the Convent: before him lay a number of Church books and fragments of the Scriptures in Ethiopic, beautifully written, they had been brought from Abyssinia, and the Priest refused to sell any of them. The Abyssinians have no Church of their own in Jerusalem; but perform their Service in the Chapels of the Copts or Armenians, with whom they are on friendly terms. They are chiefly supported (as well as the Copts)

by the Armenians. As the Abyssinians are in the lowest state of poverty, I put twelve Ethiopic Psalters into the hands of the Priest, desiring him to distribute them gratuitously among his people: this he did immediately, while I was sitting with him: they all manifested their gratitude. Among them were several women who read the Ethiopic fluently. One of them was pointed out to me, by the Priest, as the daughter of the present King of Abyssinia. I afterward went to view their little Library: and found their Books (all Manuscripts, with the exception of two Psalters, printed in London, given to them by Mr. Burckhardt) covered with dust, partly on shelves, and partly in a trunk in a ruined chamber. All the Abyssinian Pilgrims have a ready access to these Books, and may take them out to read when ever they please.

Among the Jews I have not been able to do any thing. The New Testament they reject with disdain, though I have repeatedly offered it to them for the merest trifle. As for the Prophcies, they say, the Book is imperfect, and therefore they will not purchase: and, as for the Psalters, they tell me there is no want of them in Jerusalem. Had I brought complete Hebrew Bibles with me, I could have sold many.

(To be continued.)

ADDRESS TO BRITISH LADIES, ON FEMALE EDUCATION IN INDIA.

A Circular has been distributed in England by some well-informed and benevolent friends of India who wish to promote the education of females in that immense country. After referring to the murder of infants, and the number of self-immolations, as stated at page 341, the address concludes with the following appeal.

Is it not manifest that the ladies in Britain are the natural guardians of these unhappy widows and orphans in British India! Is it possible, that our fair country-women, ladies of rank, of influence, of the most refined sensibility, the patterns of every charity, of all that is distinguished and benevolent in our country, can, after knowing the facts contained in this circular, continue unmoved by the cries issuing from

these fires, and from the thousands of orphans which surround them, witnessing the progress of these flames which are devouring the living mother, and consuming her frame to ashes! This appeal cannot be made in vain; such a tale of woe was never before addressed to the hearts of British mothers. Let every lady of rank and influence in the United Empire do her duty, and these fires cannot burn another twenty years.

Next to the wise and gradual interposition and influence of a benevolent Government, FEMALE EDUCATION forms the most probable and effectual means of putting an end to this deplorable state of female society, and could funds be raised by a distinguished association of ladies in London, with auxiliaries in the country, for this express object, *Schools taught by native females* might be immediately established. There is a class of females in India, the daughters of our countrymen, who are acquainted with the native languages, and from whom a wise selection might be made, and who, after receiving proper instruction, might, as local mistresses, become the greatest possible blessings to India.

The state of indian manners forbids females to be placed under the tuition of men. It may be difficult to overcome prejudices among the natives against female education; but they will gradually subside, and we shall soon witness the triumph of these humane exertions in the delightful appearance of a state of society in India, rewarding the benevolent exertions of the British Ladies.

It further appears, by a recent communication from Bengal, that the Calcutta School Society is at that time extending its views and operations to the education of female children in Calcutta, to which their attention has been directed by the sentiments of some of the principal natives, one of whom has even undertaken to publish an extract from Authentic Hindoo writings, *in furtherance of this object*. It is therefore proposed that a subscription be raised for the express purpose of promoting the education of female natives of British India, by sending out a well qualified mistress, to be at the disposal and under the di

rection of the Calcutta School Society. The funds so contributed will be received by the Committee of the British and Foreign School Society, and applied as before mentioned in connexion with the Calcutta School Society.

The London Missionary Society, earnestly desirous of promoting education in India, contributed largely, by the Rev. H. Townley, to the Establishment of the School Book Society, and to the School Society at Calcutta, and upon the first notice of the plan proposed in this paper for Female Education, contributed *One Thousand Rupees* (125*l.*) towards its commencement.

[Some of the Missionaries are also preparing for the establishment of Female Schools.]

AMERICAN BIBLE SOCIETY.

DR. GRIFFIN'S SPEECH.

Concluded from page 442.

But, Sir, though much has been accomplished, much more remains to be done. From the animating accounts which come in from different quarters, one might be led to imagine that the world will soon be inundated with Bibles. But alas! the prospect is very different. As glorious as the exertions have been, they have, as yet, scarcely made an impression on the mighty mass, and unless they are doubled manytimes, will *never* supply the wants of the world. If we increase our efforts, and call into action all the resources and energies which can be commanded, they will still be too small. Dr. Paterson, after devoting several years to the Bible cause in the north of Europe, tells us that fifteen millions of Bibles are wanting to furnish one to a family throughout Denmark, Sweden, and European Russia. He tells us also that the Russian Bible Society has made arrangements to issue a hundred thousand copies a year. Say then, for the sake of argument, that this august institution is occupied, exclusively and without an ally, with the north of Europe, and it could not put a single Bible into every house under a century and a half; and by that time, allowing a Bible to last thirty years,

four-fifths of the supply would be worn out. It could *never* overtake the demand. It must increase its issues five-fold to supply every family in those countries in thirty years; and then, the first edition being worn out, it must go over the same ground again: and thus it must continue to issue 500,000 copies a year to the end of the world, to supply only those families which are now destitute with one copy to a family. Let all the families which are now supplied, and all the increase of population, continue to be furnished from other quarters, and it would require five such societies as that at Petersburg, in constant operation to the end of the world, to supply Denmark, Sweden, and European Russia with only one Bible to a family.

When we contemplate the prodigious operations of the British and Foreign Bible Society, we are ready to conclude that the famine of the word of God must quickly cease throughout the world. But I have seen a printed calculation in which it is stated, that if that society were to distribute as many copies every year as they did the first twelve years together, (that is, considerably more than a million and a half a year,) it would still take them four centuries to furnish every individual on earth with a Bible, allowing the countries already Christian to be supplied from other quarters. But this writer makes no account of the wear of books, and he calculates on six hundred and seventy millions of Pagans and Mahometans. Let us speak within bounds. Let us suppose only five hundred and sixty millions, including Mahometans and pagans, and the benighted Christians who are scattered among them; which is the lowest calculation. Let us suppose a Bible to last thirty years, which is supposing too much. Let us assume that all Christendom is supplied from other quarters; and you know that all the Bible societies in Europe and America have hitherto been chiefly occupied with Christian countries, and have scarcely made an impression upon them as yet. Let all this be supposed, and then a society which should issue as many copies

a year as the British and Foreign Bible Society did the first twelve years together, must be exerted to the end of the world to keep up a supply for only fifty millions of persons; and eleven such societies, and even larger than this, each pouring out seventeen hundred thousand copies a year, must be in operation to the end of the world, to provide for the wants of all, without making any allowance for the increase of population.—With all the labours of sixteen years therefore, scarcely a beginning has yet been made

The American Bible Society, in point of present importance, is the third, if not the second institution of the kind on earth, and in its future progress it may probably become the first. It is destined to bless a whole continent. Mexico and South America, which are manifestly placed by the God of providence within its jurisdiction, ought soon to feel its reviving influence. In those countries, where the Scriptures have been locked up from the common people, few copies are found, and the wants are scarcely less than in the heathen world. I hope the time is not far distant when we shall penetrate every part of those interesting regions with the Spanish and Portuguese Scriptures, and stimulate the people to help themselves, and never rest till we see a Bible Society for South America, established and in full operation on their own soil.

But when we view our society in connexion with the sublime prospects of these United States, its future influence and splendour outstrip the widest ranges of thought. The salubrity of our climate, the fertility of the soil, the extent of the country, the distance at which we are placed from hostile nations, the freedom of the government, the morality of the people, and the blessing of God, have all united to give to our population a rapidity of increase, and a prospect of increase, which taken together, are without a parallel on earth. Let us multiply as rapidly for seventy years to come as we have for seventy years past, and we shall amount to more than eighty millions; in ninety years, to a hundred and and sixty millions; in a hundred and

thirty-five years, to six hundred and forty millions. As things are now proceeding, we shall soon become one quarter of the population of the globe. Whatever character is impressed on this immense mass, is given to one quarter of the human race. If you leave them without a Bible and without a Sabbath, one quarter of the human race will be Sabbath-breakers and infidels, and grossly wicked and ignorant, and unsusceptible of the blessings of a free government. Every friend to the reformation and happiness of the world, must look with great anxiety on the character to be imparted to the inhabitants of these states. Fill this land with the light and spirit of the Bible, and you do more to reform the world, to give stability to the institutions of society, to send out a mighty example of freedom and justice into the courts of princes and the dungeons of the inquisition, than any language can adequately express. And yet the difficulty of accomplishing all this, on account of the rapid increase of our numbers, is immense and appalling. Our population is fast outgrowing our institutions. This is true to such an extent that it will require the most strenuous and unremitted exertions, continued and increased beyond any thing that we have anticipated, to supply our people with the institutions of religion, and particularly with Bibles. Admit that we have now a population of ten millions, and that one half of that number are supplied with Bibles. This is supposing enough. There are large districts of our country with scarcely a Bible in them. There are hundreds and thousands of families destitute in parts where you would little expect it. How many houses even in this city, over whose threshold the word of God never passed. But say that one half of the people are supplied, and that a Bible will last thirty years. Allow that our population continues to double once in twenty-two years and a half, as it did for sixty years before the last census. Admit, for the sake of simplifying the calculation, that all the biblical printing in our country is engrossed by this society, (which is likely to prove very nearly the case,) and reckon our present issues

at fifty thousand copies a year. Then, to furnish every individual in the United States with a Bible, our issues for the first twenty-two years and a half from the present time, ought to average above eight hundred and thirty thousand copies a year,—more than sixteen times our present number: in the second period of twenty-two years and a half, they ought to average near fourteen hundred thousand copies a year; in the third equal period, near twenty-nine hundred thousand; in the fourth period, (which ends this century and runs into the next,) more than fifty-seven hundred thousand. But as the issues will need to be greater in the latter than in the former part of each period, by the year 1895 they ought to amount to more than sixty-two hundred thousand. Thus before the close of this century, according to these data, our issues ought to amount to more than a hundred and twenty times our present number, and the demand continually increasing without end. And all this to supply only the inhabitants of these States. Now look to South America and to the islands, and what a work is before us. What a call for the exertion of every faculty, and for the consecration of every cent. The day for sleep is past; the day for avarice to hoard, and to harden itself against the miseries of man. The time has come when HOLINESS TO THE LORD should be written on all our powers and on all our possessions; when the people of these States should arise as one man, to a mighty and continued effort, and never rest till they have lodged a Bible in every house from Canada to Cape Horn.

And they *will* arise. The harp of prophecy has announced it. A little while and those scenes shall be displayed which glowed under the pencil of enraptured seers. Not always shall wealth be regarded chiefly as the means of power and pleasure; but the rich shall account it the highest happiness of their distinction, that they have something to give to him who created and redeemed them. We, or if not we our posterity, will regard the silver and the gold as the Lord's, and will cast into his treas-

ury such offerings as past ages never witnessed. The rich shall bring their thousands, and the poor their willing mite. The gold of Ophir and the topaz of Ethiopia shall be brought; the flocks of Kedar and the rams of Nebaioth shall be devoted. The Bible shall have dominion over the world; a dominion more extensive than that of Alexander, and more benignant than that of Alfred. Under its holy and pacific reign, "officers shall be peace" and "exacters righteousness." "Violence shall no more be heard" in the land, "wasting nor destruction" within its borders.—"They shall beat their swords into plough-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them." You, Sir, will see it, but not here. That morning shall chase the darkness from a thousand lands. The day shall pour its radiance into the cells of Hindoo superstition, and into the midnight of poor unpeopled Africa. The light, breaking from Mount Zion, shall glance from the Appennines to the Andes, and thaw and irradiate the poles. "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold as the light of seven days; and "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Every man shall then possess a Bible, and every man shall press the Bible to his heart. Then shall be known the mighty work which the word of God was sent on earth to accomplish, and the prodigious influence on the happiness of men which it exerted. Then may you see the work of Bible societies lying finished by their side. And when this glorious consumation of their labours shall appear, then may they come in and meet in a common centre, from America, and Russia, and China, and the Southern Islands, and sing their triumphs on Mount Zion.

REVIVAL OF RELIGION.

BYFIELD, MASS.

From the Boston Recorder.

"Come and hear, all ye that fear God."

The duty and practice of making known to others the goings of our God and king in his sanctuary, are so abundantly held up in the word of God, that it must be matter of gratitude to the friends of Zion, that in our day God has stepped beyond his former course, and furnished us with numerous periodical publications, of such extensive circulation, that the knowledge of every instance of the advancement of the Redeemer's kingdom may be diffused among all who are 'looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.'

With these views I take the liberty of sending to the Editor of the Boston Recorder, the following sketch of a Revival of Religion in Byfield, County of Essex, Mass. However, to give a more connected view of our situation, I would observe, that our pastor, Rev. Dr. Parish, was settled here at the close of the year 1787; and in a few months after his ordination quite an extensive work of grace took place under his ministry; great additions were made to the church; and from time to time since, we have had seasons of refreshing from the presence of the Lord; scarcely a year having passed without some additions to the church. The depravity of the human heart, the necessity of renewing grace, and practical godliness, are the subjects which have been mostly insisted on from the pulpit by our pastor. In the spring of the year 1818, Rev. Joseph Emerson opened his Seminary in this place for young ladies, in which, more especially in the summer of 1819, there was quite a serious attention among his pupils, and several instances of hopeful conversion. The latter part of December last, a Beneficiary of the American Education Society began to teach a School in this parish, and immediately adopted the practice, mornings, recesses, and at the close of school hours, of reading a few select verses of the Bible, and

conversing on them, beside praying with his school. Before the end of the first week there appeared a serious inquiring state of mind among several of the scholars. The beginning of the second week, a considerable part of the school were much affected, and numbers in distress. Thursday evening of this second week, there was a religious conference in a private house. This day and evening, three of the scholars, and one other young woman obtained a hope in Christ. The next day our pastor visited the school, addressed them in a tender and appropriate manner, prayed with them, and affectionately offered the instructor his cordial assistance, and from this time the work progressed rapidly. Our pastor from his former experience, early discovered the Spirit of God moving upon the hearts of his beloved people. The sabbath following was a solemn and interesting day. The preached gospel was evidently attended with the power of the Holy Ghost.— Sabbath and Monday evenings, we had crowded conferences in private houses. Rev. Joseph Emerson now kindly opened his spacious and commodious hall for religious conferences, but the increasing attention soon made it necessary to repair to the meeting house. Conferences were attended in other and different parts of the parish, so as to include nearly or quite every evening through the week. Dr. Parish and Mr. Emerson attended the conferences in their vicinity so long as their health permitted. All our evening meetings were conducted with perfect decency and good order, generally closing between the hours of eight and nine. The exercises consisted of prayers, reading the scriptures, singing, and short addresses; nothing more to be discovered through the audience, than a solemn attention and silent listening to instructions, as those who in some measure felt the worth of their souls.

Mr. Emerson's want of health soon prevented his attending the meetings. About the middle of January, the school were deprived, for a time, of their teacher, by reason of his sickness; and not long after our pastor was also taken from

his labors by sickness. Still, however, we were not forgotten by the Great Shepherd of Israel. In addition to the friendly assistance of neighbouring ministers, the report that *God was here*, having reached the Theological Institution at Andover, spontaneously drew forth kindred souls who came among us, and walked in the same steps in all their unwearied labors of love for distressed souls. In this connection I would remark, if revivals of religion are excellent schools for young ministers, as our pastor has frequently observed in reference to the revival which took place here soon after his settlement, and which he ever esteemed a favourable Providence, respecting his then future usefulness, surely it must be cause of joy and gratitude to all the friends of an *able ministry*, that students in divinity should have opportunity to frequent such places, and by a familiar intercourse with the subjects of a work of grace, acquire that practical knowledge, readiness of address and religious conversation in their future labours, which books cannot give them. But to return to the late work among us. Often did we witness the truth of our Saviour's words, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit." Thus whilst the truths of God's word were addressed to sinners, the invisible hand of the Spirit was "bringing into captivity every thought to the obedience of Christ," manifest only by its effects. In a number of instances children who were hopefully taught of God in the school, became the humble and respectful teachers of their beloved parents. What more cutting to the proud heart of irreligious parents, when the providence is set home by Divine influences, than to learn of their dear offspring those solemn and all important truths, which they themselves ought to have taught their children both by example and precept.

Surely every one must with the warmest gratitude acknowledge that to be a work of special grace, when heads of families, having lived forty and upwards

of fifty years as prayerless as the heathen, now with their households, morning and evening, bowing before the family altar, as devout and humble worshippers of the true God.

Early in the spring, weekly conferences were set up for appropriate instructions to the hopeful subjects of this work, and it has been truly delightful and animating to see from fifty to sixty newborn souls, together listening with a teachable temper to the gracious words falling from the lips of their pastor, as the minister of Jesus Christ; and in his absence to the reading of the scriptures and other suitable instruction by private members of the Church.

After such a train of patient and faithful examinations, numbers are from time to time coming forward publicly to own Christ. Last Sabbath was a day much to be remembered. Eight adults of different ages were admitted to the church, and then for the first time sat down at the table of the Lord with the church, to commemorate his dying love; and at the close of divine service, the broad aisle was filled with the heart-melting sight of parents with their households, believing that the promise or covenant included their beloved offspring, presenting them for baptism.

Should skepticism start the question, how many will prove sincere and faithful to the death, the answer is, that the same Bible which informs us of tares among the wheat, says "Let both grow together until the harvest." A solemn admonition to those who reluctantly put their hand to the culture of wheat, and withhold their unspeakable joy in seeing new and extensive fields spring up with rapid growth, flourishing beyond example, lest peradventure, a few tares should hereafter be found among the abundant harvest.

To conclude, may we not safely infer from the many instances of revivals in different parts of our land, commencing in schools under the prayerful influence and faithful efforts of pious teachers, that the spirit and power of Elias is again in operation "to turn the hearts of the fathers to the children, the disobedient to the wisdom of the just, to

make ready a people prepared for the Lord." And is not a kind and gracious God rewarding *in advance* the friends of the Education Society by employing so many of their beneficiaries as humble agents to teach children to "remember their Creator in the days of their youth." With what holy ardour of soul then may we look forward to the rising generation, not only as distinguished from all preceding ones, for their piety and zeal; but do we not actually see the mountains every where covered and exceedingly "beautified with the feet of them, that bring good tidings, that publish peace, that bring good tidings of good, that publish salvation, that say unto Zion, *thy God reigneth*."

AN EYE WITNESS.

Byfield, Sept. 22, 1820.

MORNING DRAMS.

In East Tennessee lived two farmers, whom heaven blessed with a numerous offspring, principally males. They were near together, and lived in habits of intimacy. By industry and economy, in connexion with the smiles of Heaven, they began to rise in the world; their fields abounded with the choicest fruits; and, as is common, the desire of wealth grew with the increase of property.— They must have stills, in order to dispose of the fruits of their fields to the best advantage; and accordingly they were purchased. Shortly after, one of the gentlemen visited the dwelling of the other, who happened to be absent. The visitant and the good lady of the house entered into conversation; and as stills were new things in these families, they were the first topic of discourse. The anticipations of profit were pleasing to their minds; but the contemplation of the pernicious tendency of distilleries in families seemed to mingle much pain with their pleasure. At this period their sons promised fair to be the honour of their parents, and the ornaments of society. Painful were their emotions, when they reflected on the danger to which their offspring were exposed; for they had learned from the calamities of

others in similar circumstances to anticipate evils the most serious.

How to prevent the evil, and at the same time retain their distilleries, became a question of deep interest. As is common in such circumstances, plans of prevention were immediately devised. The visitant said, he would use his to a dram every morning, and when they became habituated to this they would desire no more. The lady of the house replied, that she would give hers none. A debate ensued. Her plan he considered as dangerous; her children, unaccustomed to spirits, would not know how to make a proper use of them, and consequently would be more liable to intoxication than would others who were accustomed to taking a little. She, however, contended her plan was the safest. The debate ended without effect; each pursued his own plan. He gave his morning dram, which soon proved a deadly poison, destroying the morals of his family. Soon every son he had became a prey to intemperance; and, last of all, he, though a *professor of religion*, followed the example of his children. Thus were the peace and happiness of a large family sacrificed at the shrine of Bacchus. The other plan, by the blessing of God, succeeded well, and the family was preserved from the much dreaded evil: [Though, alas! many other persons may have been ruined by the ardent spirits furnished from the distillery of this family.]

The writer of this was present, heard their debate, and marked the end.

Let this be a warning to parents and guardians, who are in the habit of giving their children morning drams. The practice is extremely dangerous. It tends to the ruin of thousands, and benefit none. A desire of ardent spirits may soon be created by frequently using them; and when such desires exists, it is easily strengthened, but most difficult to eradicate. Some may be born with considerable appetites for spirits; but none are born drunkards. Habits of drunkenness are not natural, but acquired, and may be easily prevented; but when once contracted, are most difficult to remove.

POETRY.

For the Religious Intelligencer.

"Search me Oh God, and know my heart."
Psalms.

Thou art in every place, Father Supreme!
Beholding all things, from the curtain'd heart
Rending its veil and reading at thy will
What Man cannot behold; or having seen
Interprets blindly.

Unto thee I turn,
Let thy pure sun-beam search my inmost soul,
And then thy mercy like a cleansing fount
Flow, heal, and sanctify.

Still unto thee,
Not unto man I seek; Thou wilt not scorn,
Or judge severely,—or unkindly frown—
Or keep thy wrath forever.

The weak frame
Of those who sprang forth from the earth thou
know'st,
And of infirmity wilt not demand
Perfection.

When the wounded heart is sad,
Thou wilt not probe it: for thy tender love
Seeks not to grieve, or willingly afflict
The suffering mourner.

Therefore are thy ways
Not like the ways of man: and unto thee,
As to a great rock in a weary land,
Trembling I come.

WHAT IS FAITH.

Children are very early capable of impression. I imprinted on my daughter the idea of faith, at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said—"My dear, you have some pretty beads there."—"Yes Papa?"—"and seem to be vastly pleased with them."—"Yes Papa?"—"Well now, throw them behind the fire." The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. "Well, my dear, do as you please; but you know I never told you to do any thing, which I did not think would be good for you." She looked at me a few moments longer, and then, summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. "Well," said I; "there let them lie, you shall hear more about them

another time; but say no more about them now." Some days after, I brought her a box full of larger beads, and toys of the same kind. When I returned home, I opened the treasure and set it before her; she burst into tears with ecstasy. "These, my child," said I, "are yours; because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember as long as you live, what FAITH is. I did all this to teach you the meaning of FAITH. You threw your beads away when I bid you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word. Whether you understand it or not, have faith in him that he means you good."—CECIL.

THE UNREASONABLE FEAR OF THE CHRISTIAN REPROVED.

A good woman, in consequence of some severe affliction, wept. Her child observing it, cried out, "Mother, what is the matter; is God dead?" The woman felt the force of the question, and her serenity of mind instantly returned.

It will immediately occur to the reader, that the child knew that the constant peace and happiness of his mother flowed from her habitual confidence in her heavenly Father. When, therefore, her peace of mind was departed, the child could impute it to no other cause than the death of him in whom she trusted.

MISSIONARY NOTICE.

In answer to frequent enquiries respecting the proper mode of forwarding boxes of clothing &c to the missionary stations among the Indians, we can only refer our readers to the directions given in our 16th number, page 264, as containing the best information we possess.

PUBLISHED EVERY SATURDAY,
BY NATHAN W. TITING
PRICE { \$3 a year payable in 6 months.
 \$2.50 if paid in advance.